Interputional Lesson June 15, 200 NUMBER XI-Lake 12.13-21.

TITLE-The Rich Man's Folly . TOPIC-Words on Covetousness

OUTLINE-1. The Spirit of Covetousness, vs. 13-15, The Course of Covetousness, vs. 14-19. The Penalty of Covetousness, vs. 20, 21,

GOLDEN TEXT-Take beed and beware covetousness; for a man's life consisteff not in the abundance of the things which he

possesseth—Luke 12:15. CENTRAL TRUTH—It is folly to by up treasures on earth at the expense of treasures in

LESSON CONNECTION. There is some difficulty in determining just at what point in our Lord's ministry this incident should be placed. If it is the same incident as reported by Matthew, who follows the care of a dumb demoniac, with a similar accusasation and discourse then this should be placed at an earlier period in Christ's ministry-on the day when the discourse in parables was spoken somewhere near Capernaum. If it is not the same as recorded in Matthew, then it belongs to the final journey from Galilee. To whatever position it belongs, it follows: the healing of a dumb demoniac; he is accused with being in league with Beelzebub; a woman calls him blessed. discourse to the multitudes; a dinner in the house of a Pharisee where the Lord denounces the Pharisees; their hostility increasing, he addresses the multitude. While speaking, one of the multitude makes the request with which the lesson begins.

Persons-Jesus surrounded by many thousands; disciples near him; one of the multitude; in the parable, a rich man, to whom God speaks.

Incidents-Some one asks Jesus to compel his brother to share an inheritance with him. Jesus denies the pleaand gives a warning against covetous ness. The warning is embodied in a parable of a rich man whose increasing riches absorb his whole being, and he is devising means for storing his wealth, and making provision for his own pleas ure. God rebukes him, with a predic tion of a speedy death. Then follows the application.

LESSON SUGGESTION.

The Spirit of Covetousness - This spirit was manifested in the request made by the man-"Bid my brother divide the inheritance with me." He may have been a younger brother, who was dissatisfied with his portion of the estate, and was moving for a contest. Hs entire spirit displayed covetousness—the sin that has recked so many souls. Lumber and Shingles The advice given by the Savior was a warning against an evil end—a charge of vigilant watchfulness—"Take heed and keep yourselves from all covetousness." He states a fact that is incontestible, that happiness does not consist in the possession of riches, 'A man's life consisteth not in the abundance of the things which he possesseth." Man can not live by bread alone. You should be free from the love of money, for it hath been well said that the love of money is a root of all kinds of evil.

The Course of Covetousness—The ground of a certain rich man brought forth plentifully. He trusted in his riches forgetting that such a trust was as a broken reed, and that a man departition on such a trust was as on such a trust would surely fall. He becomes surfeited with riches. begins to devise means to store his wealth, "I have not where to bestow my fruits." His plan is formed. "I will pull down my barns, and build greater." And this, too, in the midst of greater." And this, too, in the midst of a needy world. This man with plenty, prosperity and an abundance of means, is wholly without a beneficent spirit, for he addresses his selfishness thus: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, he merry." It is the very drink, be merry." It is the very essence of supreme selfishness and indifference to the misery and helplessness of those around him. Such is the fool's idea of the soul's needs. Such is the

fool's provision for the life of his soul.

The Penalty of Covetousness—"God said unto him, thou foolish one." He is classed with fools, and the fool that hath said in his heart, there is no God. God is the judge, man is the culprit.
"Thou foolish one." What is the finding of the Judge? "This night is thy soul required of thee." There is no dodging this requirement. This is the supreme requirement. The demand is immediate, and the decision of the Great Judge is irrevocable. The soul is cut off from life—so that he who had much of this world's riches, whose entire being was wrapped up in them, is found to be not rich toward God. He is stricken with wretchedness and poverty to all eternity. He that layeth up treasure for himself may be called wise as the world goes, but he has sunken to the extreme depths of poverty and foolishness for the next world. There is no text that contains a more impressive lesson for the present time in our country, than the golden text of this lesson: "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

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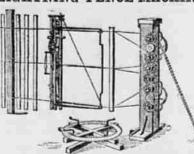
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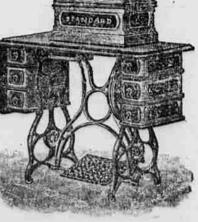
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